(Registered for Magazine Post to Canada and Newfoundland.)

UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

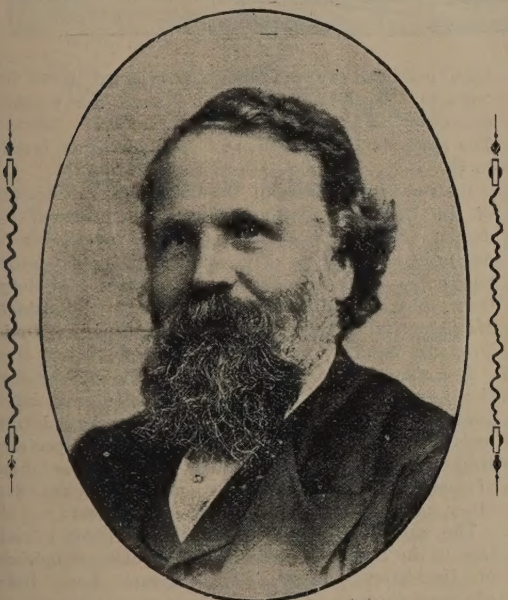
"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH FREEDOM FELLOWSHIP

No. 114. [Vol. X.—3.] March, 1913. ONE PENNY.

A UNITARIAN APOSTLE

(1825-1899).



Rev. Robert Spears.

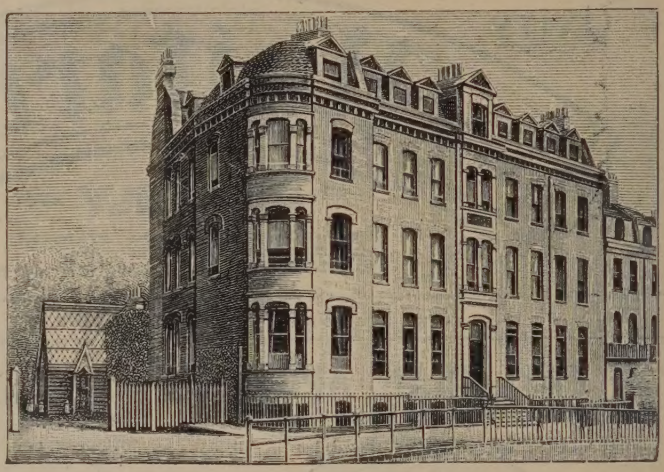
Robert Spears was born September 25th, 1825, at Lemington, near Newcastle-on-Tyne. He had little schooling, and was early put to work as an engineering smith. He was brought up in Methodism. Fond of books, he read much. A public debate on Unitarianism, at Newcastle, in 1845, between Joseph Barker and a minister of the Methodist New Connexion, caused him to begin to doubt his orthodoxy; his mind continued in suspense till 1848, when the Rev. George Harris, the Unitarian minister at Newcastle, gave a lecture which he attended, and which became the turning point in his career. He was delighted at the discovery that the Bible is Unitarian from beginning to end. In 1849 he openly proclaimed his Unitarianism, began preaching for the Unitarians, became Unitarian minister at Sunderland in 1851, and built up a healthy congregation from almost nothing. In 1858 he became minister at Stockton-on-Tees with a dilapidated chapel and a tiny congregation, and in three years had a congregation that filled the renovated building. In 1861 he was called to London to the revival of a forlorn hope in the almost deserted chapel in Stamford Street, and in seven years made it one of the largest Unitarian congregations in London. He was an ardent propagandist, and was the means of establishing six new congregations in the Metropolis. Of one of these, at Stepney, he became minister in 1874, and brought it up to a membership of 200 adults with 450 Sunday scholars and forty teachers. In 1885 he established a chapel at Highgate, became its minister, and with so much success that in 1890 a large chapel was erected.

Mr. Spears was co-secretary of the British and Foreign Unitarian Association, 1867-1870, and sole secretary, 1870-1876. Under him the Association income was nearly quadrupled, and its annual sale of books increased from £10 to £500. He originated three papers: "The Stockton Gazette" (1859), "The Christian Freeman" (1856), and "The Christian Life" (1876); and published successive issues of Dr. Channing's works. He was author of the "Unitarian Handbook," of which some 15,000 copies were disposed of, and issued 40,000 copies of the "History of the Doctrine of the Trinity," of which he was joint author with Mr. Hugh Stannus. He also published a "Record of Unitarian Worthies"; nearly a million copies of his placard, "Scriptural Declaration of Unitarian Principles"; and upwards of 300,000 tracts. He was one of the founders of Channing House School, Highgate, London, for the daughters of Unitarian ministers. He died February 25th, 1899. He was a fine example of apostolic earnestness and devotion to the propagation of the Unitarian Faith.

HER IDEAL.

"Out of the fierce struggle and turmoil of contending systems and powers I see a brighter spiritual era slowly emerge,—an era in which there shall be no England, no Germany, no France, no America—no this people or that—but one family, the human race; one law, peace; one need, harmony; one means, labour; one taskmaster, God."—Helen Keller.

CHANNING HOUSE . SCHOOL .



Channing House School, Highgate, London, was founded in 1885 by Miss M. Sharpe and the late Rev. Robert Spears as a boarding school for the daughters of Unitarian ministers, and others. Up to 1903 it was under Miss Sharpe's management, but in that year she retired, since which time the school has been managed by a Committee selected from the trustees. The aim of the School is to provide a sound education on the lines of the best High Schools. The methods are modern, and great attention is paid to the individual requirements of the pupils.

MISS MATILDA SHARPE
(One of the Founders of Channing House School).

Instruction is given in the principles and history of the Unitarian Faith. Pupils are prepared for degree courses, and their physical well-being is carefully attended to. The courses of study include: Scripture, Latin, French, German, History, Geography, English Language and Literature, Mathematics, Physics, Music and Singing, Drill, Drawing, Needlework, Woodcarving, etc.

The situation of the School is in the highest and the healthiest part of London. There is a large garden and playground; all classrooms and dormitories are bright and airy. There are seven specially trained resident mistresses and head-mistress, most of them University graduates, and there are five other visiting mistresses in special subjects.

The existence of such a school is of great advantage to the Unitarian denomination. Many daughters of Unitarian ministers and laymen have been educated there; and they speak of their school with the greatest affection and look upon their residence there as being one of the happiest and brightest periods of their lives.

The annual meeting of the Unitarian Home Missionary College at Manchester on Wednesday, January 29th, elected Mr. R. D. Holt, M.P., as its new President in succession to Sir Edwin D. Lawrence, Bart.

The 83rd anniversary of the Brahmo-Somaj was celebrated at a well-attended meeting held at Essex Hall, London, on Saturday, January 25th, when the special address was delivered by the Rev. Dr. Tudor Jones.

Home Circle.

Jesus has Lived.

Jesus has lived, and we would bring
The world's glad thanks to-day,
And at his feet, while anthems ring,
A grateful offering lay.

Jesus has died; but his pure life,
So perfect and sublime,
Remains to conquer sin and strife,
In every aged and clime.

Jesus yet lives—above, below,
Triumphant over death;
And in his name we face each foe,
And win the fight of faith.

Jesus yet lives; and oh, may we,
While in this valley dim,
So feel our glorious destiny
That we may live like him.

—W. R. Alger.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER III.—A CONSPIRACY.

Poor Sallie! She was in considerable trouble, and there was much more in store for her than she dreamed of.

The Rev. Septimus Wilks, minister at the chapel which the Roecastle's attended, was about to perform an unpleasant duty. He had been advised to see Mr. Roecastle and have a serious talk with him concerning his daughter. Two elderly maiden ladies of his congregation had impressed the urgency of this duty very forcibly upon him. They were the Misses Tailby—Martha and Mary, by name,—and they exercised such influence amongst the members of Mr. Wilks' flock that their wishes could not very well be ignored.

"You know, Mr. Wilks, we must not let Sallie Roecastle become to us as a lost sheep. We hear that she is accepting the courtship of a young man who is an unbeliever. What an awful thing it would be if she became unequally yoked to an infidel? Her own faith might be destroyed and her soul would be lost. We must do all we can, Mr. Wilks, to rescue her while there is yet time. Would it not be a good thing if you could go and talk matters over with her father so as to see what can be done to stop this, before it is too late?"

Thus did Martha and Mary talk. They certainly believed that if Sallie changed her religious opinions and rejected what they considered to be the true faith, her soul would be sent to suffer everlasting torments in hell, and they were anxious to save her from such a fate. So they conspired with Mr. Wilks how best to do it, with the result that the reverend gentleman consented to go and conspire with Sallie's father.

So the Rev. Septimus was soon afterwards found closeted with Roger Roecastle discussing privately how to wean Sallie away from Willie Farnley.

"I may tell you, Mr. Wilks, that one of our own young men, Robert Wedmore, was here a few days ago asking her to accept him as her lover."

"Did he succeed?"

"He did not. But he has not given up hope, and intends to persevere in his attentions. I need not tell you that I would much rather she should marry one of our own faith. Her leaning to young Farnley has not pleased me, and has caused me much anxious thought. But I have so far said nothing to her. If I put any pressure upon her against her own inclinations it may have the effect of forcing her more strongly the way I don't want her to go. More could be done by persuasion, and you, Mr. Wilks, are the person most suitable to do it. If you would have a talk with her it would have far more effect than any words of mine."

"Do you think so, Mr. Roecastle? I am quite willing to do what I can."

"No time like the present, Mr. Wilks. I hear that Sallie has just come in. I will tell her that you would like to see her, and send her in to you."

No sooner said, than done; and in a few minutes Sallie entered.

After mutual greetings, the Rev. Septimus opened the subject that was on his mind.

"I came to see Mr. Roecastle about you, and he has suggested that I might do some good by talking matters over with you. I am told that you are keeping company with a young man who denies our religion. If this is so I am sorry on your account as well as on ours. You will let me say as a friend, that if this should ultimately end in marriage between you, most likely we should lose you from amongst us, as you might not care to come where you could not bring your husband. Then you know we have some regard for the safety of your soul. If you fell away from the faith you could not be saved. And worse still if you became the mother of children who might be reared in unbelief, their little souls would also be lost. Will you imperil your own soul and take upon you too the awful responsibility of risking the loss of the souls of others? Let me urge you to reconsider, and warn you against the misery that may come upon you if you find yourself joined to an unbeliever."

Poor Sallie broke down in tears. The minister warned her that marriages between people having different religious opinions are usually unhappy and disastrous, and before he left her she promised that she would very seriously consider her position.

And this she did. Her affection drew her strongly to Willie Farnley. But she began to ask herself: Was she not too self-regardful in that? Ought she to sacrifice every other consideration in order to follow her own personal liking? Was it right that

man and woman should marry when their religious opinions are not the same?

After much inward struggle and real agony of soul she decided that she must break with Willie Farnley, and give him up entirely.

So one morning Willie received a letter from Sallie telling him that it must be at an end between them. She explained no further than to say that she had come to the conclusion that there could be no lasting happiness for them if they did not think alike in religious matters.

It was a great shock to him. He immediately, on the impulse of the moment, decided to go and see her; but on second thoughts, he wrote to her saying that he could not consent to the breaking-off of the attachment between them. His feelings would remain unaltered. He would exercise a restraint upon himself and let her have time to reconsider more fully, and trust to all coming right again. He would wait for her until he knew that his attentions would be more acceptable.

This was a somewhat unusual course to take, but he deemed that all the circumstances considered it would be the wisest.

It was soon common knowledge that Sallie Roecastle had broken it off with Will Farnley.

At chapel she received unwelcome congratulations from the Misses Tailby, from Mr. Wilks, and Mary Dalton, and from several other friends. Her father also ventured to tell her that she had done a wise thing.

So, naturally, Mrs. Wedmore said to her brother-in-law,—"Now, Robert, there's a better chance for thee. Go in and win like a man. If you mind how you go on she'll be yours yet."

"I'm not so sure of that," said Robert. "I hope it will be as you say. I'll do my best."

"Well, you know, faint heart never won fair lady."

It did seem as if those who had conspired together to bring matters to this pass, had succeeded in their designs. They were actuated by good motives from their point of view. They acted according to their belief. Their thoughts of God, and hell, and lost souls, compelled them to put forth efforts to save souls from the burning.

Meanwhile Sallie's heart was heavy, and she was wretched. And Willie Farnley was equally troubled. How would it end?

(To be continued.)

MILTON AND FREE INQUIRY.

In his Dedication addressed to all the Churches of Christ, and to all who profess the Christian Faith throughout the world, John Milton says:—

"I earnestly beseech all lovers of truth not to cry out that the Church is thrown into confusion by that freedom of discussion and inquiry which is granted to the schools, and ought certainly to be refused to no believer, since we are ordered to prove all things, and since the daily progress of the light of truth is productive far less of disturbance to the Church than of illumination and edification."

A Really Free Church.

The very breath of a Unitarian Church is the spirit of freedom. Freedom is a bedrock principle of true religion and true worship. But although Jesus proclaimed so long ago that the hour had come when God should be worshipped neither in this mountain nor in that, neither in this prescribed way, nor according to the rites of any particular church, the so-called religious world has not yet accepted the teaching of the Master in this respect, for it, to a large extent, not only teaches a prescribed form of worship, but also excludes from its communion those who cannot accept its creeds, forms, and ceremonies, though earnestly striving to be true to the Master and to God by worshipping the Father in spirit and in truth. And so, being of the latter—excluded from communion with other churches, not only by the authority of those churches, but also by our own consciences and religious and spiritual opinions, we claim the right to exist as a church ourselves, and deny the right to those who differ from us to regard us as spiritual outcasts, in face of the teaching of the Master, who said true worshippers shall worship the Father in spirit and in truth. The Spirit is free, and refuses to—nay, it cannot be bound; and truth is an autocrat whom we dare not disobey. We therefore claim the right to be free to worship God in our own way, and to follow and answer the call of truth whithersoever it might lead, and from wherever it might call. And when we find the truth we believe a free church must proclaim that truth—which it can, because it is free. . . . . We only ask to be allowed to worship in Spirit and in truth. This is our church—a free, throbbing, progressive, spiritual life, expressing itself in character, intellectual, moral, spiritual. Character therefore becomes the test of true religion. We accept it as the test of ours, and our standard of character is the character of Jesus Christ. . . . . We feel justified in establishing and maintaining a Free Unitarian Church. I have met men and women, members and non-members of orthodox churches, whose minds are aching and chafing under the bonds and fetters of tradition and customs, inwardly protesting against credal and dogmatic authority. Their souls groan and travail in spiritual pain, waiting to be free. But they hesitate to take the steps which would join them to this or a similar church. With all such souls we are in spiritual unity. . . . . But we want to make this unity and fellowship more articulate; we want to provide a church and a worship to which souls breaking free from the bondage of external authority can come and worship the Father in spirit and in truth. . . . . —(Rev. Leonard Short, at Marple.)

The Rev. Dr. J. Estlin Carpenter, M.A., Principal of Manchester College, Oxford, has contributed an article to "The Christian Commonwealth" on the question: "Is Christianity the Final Religion?" and answers it in the negative.

The Moral Significance of Unitarian Belief.

By Rev. WILLIAM C. HALL, M.A.

III.—GOD THE FATHER OF ALL.

The deeper emotions are present in all men, and just as from the intensity of any particular emotion we should infer its universality, so from the nature of God's relation to us individually we infer His relation to every other soul. Jesus could say "Our Father" because he profoundly realised "My Father." And the man who with similar intensity can experience God's Fatherhood—a possibility which we believe is actual—will recognise it as a universal fact. God is "Our Father," not in the limited sense of "my" and "your," but in the full sense of "my" and "your" and "their,"—as the term "our" is made all inclusive of humanity. We may speak of God as the Father of our Lord Jesus Christ—and to the significance of this description we have already alluded—also, if we are so minded, as the Father of the Lord Buddha, of Mahomet, His prophet, and of every great soul, distinct in our affection, who has led men to gaze upon His glory and love; but each of these several designations shrinks into utter minuteness before the ascription to His name of the term, "The Father of all." May we not assert without being misunderstood that the actual religiousness of this fact has not yet been revealed in the teaching even of our own churches, and that it is peculiarly our work, if we are anxious for the ingathering of men and women into religious fellowship and service, plainly to deliver the message of the all-embracing Fatherhood of the Eternal God? As the basis of this message we do not need an elaborate Christology—elaborate Christologies have an unfortunate propensity for obscuring the practical demands of Christian faith—but the passionate consciousness that He whom each of us calls "My Father" is "Their Father," the God who loves all whom we may reach and save.

Charlotte Bronte in "Villette" says, "How strange it is that most people seem so slow to feel the truth—not to see, but feel." We Unitarians have long had sight and knowledge of the truth. Had we the emotion proper to it we might become the saviours of the world. To that end may God speedily give us feeling for the truth we know and think.

The truth that God is "My," "Our Father" involves the religious duty of loving God as He loves us; and the truth that God is "Our" and "Their Father," the Father of all, involves that we must love all men as He loves them. We must have care and zeal for the salvation of others, and regard no man as unworthy of the gift of our affection. The soul most in need of salvation needs most the love wherewith God, in His love for us, has enriched us. What if this love was bestowed upon us not chiefly for the sake of those near and dear to us, who give unto us far more than we give to them, but that we might give much unto others who give unto us nothing at all. Love was given unto Jesus that he might save the lowest sinner.

The morality signified in these views is both personal and social. Personal righteousness is not the whole of our duty; our duty is not performed until we have effected social righteousness. God is the Father of the sinful and the poor, but we are less the children of God the more careless we are of the sin and poverty that darken the glory of His creation.

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.

Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

ALCOHOL AND THE WHITE SCOURGE.

The question of the Prevention and Cure of Consumption receives the consideration of all interested in public health. It is well to remember that the trouble is greatly accentuated by alcohol.

Says Professor Sims Woodhead, M.D.:—

"Alcohol, far from being antagonistic to tuberculous disease, as was at one time supposed, is looked upon as one of the great disposing factors in the production of both acute and chronic pulmonary tuberculosis; and it is generally accepted that in alcoholic patients tuberculosis is far more likely to assume an acute and generalised form than it is in the non-alcoholic patient."

Dr. Saleeby, the great Eugenist:—

"It is now generally admitted that the most potent factor in the spread of consumption is the public-house. . . . The atmosphere of the public-house begins by harbouring a great abundance of the virulent seed, but, further, it is the ideal atmosphere for the preparation of the soil to receive it. I need scarcely waste space in describing the air of a public-house—foul with carbonic acid, with the products of filthy skins and clothes, with smoke, and with organic microbe dust. . . . The public-house provides every condition necessary for the propagation of this disease."

Sir Thomas Oliver, M.D.:—

"Alcohol makes the bed for tubercolosis. Again and again have I seen young and previously healthy men succumb to phthisis, brought on, if not as the immediate result of alcoholic indulgence, certainly as a consequence of the irregular habits and the late hours which drinking fosters"

Why do so many of the insurance companies among them the largest and the best, insure abstainers at lower rates than even moderate drinkers, while the same societies only accept a licence-holder at increased premiums?

Because experience has shown that while Abstinence benefits health and encourages longevity, the taking of Alcohol lays a man more open to the attacks of disease, and when he is attacked reduces his chances of recovery.

John Ruskin as Liberal Divine.

John Ruskin was bred an Evangelical. In "St. Mark's Rest" he refers to his own "pert little Protestant mind," and in various other places to his Evangelical narrowness. "The reader must observe that having been thoroughly disciplined in the Evangelical schools, I supposed myself at four and twenty to know all about the ordinances of the Almighty. (Modern Painters, Vol. IV., p. 61n)." But travelling abroad in Roman Catholic countries took off the edge of his protest and made a Catholic of him, thought not a Roman Catholic. A very natural reaction against his puritanic upbringing led to a mistaken report in 1887, after he had given a stained glass window to the Roman Catholic Chapel at Coniston, that he had actually joined the Church of Rome. Further experience of the world, the reading of books and men convinced him of the folly of holding any compact watertight system of theology or plan of salvation such as that which had been taught him from his earliest years

In a letter to Dean Liddell (III. 675) he says:—"I think I shall be pretty sure not to use the language of any particular church, for I don't know exactly which one I belong to. However, the religious language I shall use will be simply that of the Bible." In Praeterita (Vol. XXXV. 389) he declares that the "firm faiths of his childhood were confused by the continual discovery day by day of error in the doctrines I had been taught." "If only the geologists would let me alone I could do very well, but those dreadful hammers! I hear the clink of them at the end of every cadence of the Bible verses."—(Vol. XXXVI. 115).

Yet, in spite of doubts, difficulties and despondency Ruskin kept up his regular Bible readings, and even in Venice in the midst of his art studies, wrote a lengthy commentary on the Book of Job. He found the Bible a source of infinite solace, but mysteries of theology were a distress and bewilderment to him, until he found some general ethical truth in them. He speaks of himself as "conclusively unconverted" (Vol. 29, p89), and feels drawn to the religion of humanity in the sense expressed by his statement: "We are now Human creatures (whatever sort of slugs we once were, or angels we expect to be) and must at our peril do Human, i.e., affectionate, honest, earnest, work. This is the only true foundation of religion." (Vol. 29, p88). He puts himself down as an old Greek in religion and in a letter to Dr. John Brown avows that he himself has "no future in any world." However, his standpoint afterwards became more definitely Christian, partly as a result of living at Assisi in the home of St. Francis "writing in the cell of his convent, handling the relics of the saint and feeling ever more and more in sympathy with him who in his Catholic wholeness used to call the very flowers, sisters, brothers; and who took the doves out of the fowler's hands." (Vol 23, xlvi.)

The final phases of his religious faith are represented in the following passages:—

THE LORD'S SUPPER.

"I gladly take the bread, water, wine or meat of the Lord's Supper with members of my own family or nation who obey Him, and should be equally sure it was His giving whether the intermediate mortal hand were the Pope's, the Queen's or a hedge-side gypsy's." The mystery of the sacrament can be "understood only by those who have learned the sacredness of food, in all times and places, and the laws of life and spirit dependent on its acceptance, refusal and distribution." (Vol. 33, lxi.)

THE ATONEMENT.

"None of you will suspect in me any bias towards the doctrine of Vicarious Sacrifice as taught by the modern evangelical preacher. But the great mystery of the idea of Sacrifice itself manifested by all thoughtful and affectionate races is founded on the secret truth that you cannot save men from death but by facing it for them, nor from sin but by resisting it for them." (Vol. 33, 274-5).

JESUS CHRIST.

In all his relations and commands to us it is as the Son of Man not as the "power and wisdom of God" that he acts and speaks. Not as the Power, for he must pray like one of us. Not as the Wisdom for he must not know "if it is possible" his prayer should be heard. (Vol 34, 200.)

THE BIBLE.

"All our ideas of inspiration have been disordered by our habit of distinguishing between inspiration of words and of acts and by our attribution of inspired strength or wisdom to some persons or writers only instead of to the whole body of believers in so far as they are partakers of the Grace of Christ, the Love of God and the Fellowship of the Holy Ghost." (Vol. 33, 115). "The expressions of feelings or statements of doctrine which from time to time I have been able to give will be found by an attentive reader to bind themselves together into a general system of interpretation of sacred literature—both classic and Christian—which will enable him without injustice to sympathise in the faiths of candid and generous souls of every age and clime." (Vol. 33, 119.)

IT IS NOT EASY

To apologise.
To take advice.
To admit error.
To begin over again.
To accept just rebuke gracefully.
To profit by mistakes.
To make the best of a little.
To smile in the face of adversity.
To subdue an unruly temper.
To maintain a high standard.

BUT IT ALWAYS PAYS.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

Miss Mitchell, our Fellowship Secretary, is, as our readers may remember, travelling in Australia and New Zealand. She is doing valuable service to the League in visiting our branches out there. In a letter that has lately reached London, Miss Mitchell tells of her reaching Sydney one Sunday morning and how she at once made her way to our Church. She tells of the warm welcome which she received from the minister, Mr. Walters, and says he expressed much sympathy with the League, and that he always reads any news of the movement in our denominational papers with the keenest interest. Miss Mitchell gathered that he would be very glad if the women of his congregation could be induced to form a branch. At Easter Miss Mitchell hopes to return to Sydney, and then there is a likelihood of a meeting at which she will be able to put before the women of the church the aims and objects of the League.

Miss Mitchell was struck with how little was known of our Unitarian papers and literature. She says there were some B. and F.U.A. books at the Sydney church, and they appear to have a fair sale for them, but too often the wrong books are sent out. Doctrinal questions do not seem to appeal to people there, but the moral foundations of faith and ethics need upholding, and we have books that ought to be of real help. Miss Mitchell tells of the welcoming letter she has already received from the Fellowship Secretary of the Adelaide Branch, and that when she finally reaches that city in May there is to be a branch party to receive her. Miss Mitchell says:—"I expect I shall have a chance there to tell them a little about our League and its general work. It will be nice to meet fellow League members there, and I hope to be able to do something more for the fellowship part."

Arriving in New Zealand in December, Miss Mitchell heard from the Branch Secretary of Wellington that they are looking forward to her visit there. She has been to our church at Auckland, and in February is hoping to meet some of the branch members to hear what they are doing and how we can help them more from home. Miss Mitchell was struck with the difficulties in the way of churchgoing for strangers. The train service on Sunday in Auckland seemed bad, the distances long, and the fares high to our English ideas. She says: "It gave me an idea how some of our own people—new-comers—might hesitate before going so far off to our church unless they really were keen. All the more need of our Fellowship I keep on saying. One of the ministers complained a little at the way the new members from home don't trouble to go the long distances to church that his own old church members do. He said several come seven, ten, or even lfteen miles to service; just think of it! You have to alter your standard of distance out here, but I quite understand how the new folk feel at first about those tremendous distances. I realise now how our people coming new to a city do not get to our one and only church perhaps, at first, and then may-be drop into another church nearer, and finally drop away from us altogether. It is nice to be taken, or at least directed the first time and made welcome when you turn up finally."

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

We have received several interesting letters from abroad during the month. Mr. G. W. Shipway continued his postal mission efforts in China. He is advertising offers of Unitarian literature in Hankow and Peking newspapers, and though the applications are not numerous, he is in contact with earnest and thoughtful people. He finds the sixpenny editions much appreciated, and is able to sell and lend some.—Signor Conte writes from Florence that the "Italian Association of Free Believers" is making good progress; there have been important accessions of several professors connected with the universities. His monthly periodical, "La Reforma Italiana," is appreciated, and the subscribers increase. He has given several sketches of the lives of some of the early Italian Unitarian and liberal religious thinkers, which have awakened interest, and any books bearing on this subject would be welcomed by him, as his material for compiling these biographies is very scanty.—We were pleased to hear from the Rev. E. Ethelred Brown, of Montego Bay, who has been duly inducted into the Unitarian ministry, that he is holding open-air services, which are attended by a very earnest set of people. The Sunday Religious Services are held in the Unitarian Hall, Orange Street, pending the building of a church, for which he is so anxious. His advertisement is original and telling. It is as follows:—

UNITARIAN, HALL, 15, ORANGE STREET,
MONTEGO BAY.

"Sweep up the debris of decaying faiths;
"Sweep down the cobwebs of worn-out beliefs,
"And throw your soul wide open to the light
"Of Reason and of Knowledge.
"A thousand unseen hands
"Reach down to help you to their peace-crowned heights,
"And all the forces of the firmament
"Shall fortify your strength
"Be not afraid
"To thrust aside half-truths and grasp the whole."
—Ella Wheeler Wilcox.

ARE YOU AFRAID?

Religious Service:—Each Sunday Evening at 7-30.
Sunday School at 4 p.m.
Loan Library opens each Wednesday, 5 to 6 p.m.
Rev. E. ETHELRED BROWN, Minister.

Sunday School Helps: Lessons on the Bible.

By the Rev. J. ISLAN JONES, M.A.

Text Book: "The Bible—what it is and is not," Rev. J. Wood, chapter 3. (See also Weatherall's Books of Old Testament, Introductory Chapter).

MARCH 2nd: Scripture Reading, Genesis 1 and 2. Here two different accounts of the creation are given side by side: (a) Genesis I. to verse 4 in chapter II, (b) chapter II., verses 5 to the end. The latter is believed to be of an earlier date than the former.

THE TEXT OF THE OLD TESTAMENT (Wood, p. 46-49).

1. By the "text" of a book we mean the words and sentences of which it is made up. The "true text" is that which represents exactly what the original author wrote.

2. Printing is a modern invention which was first used in Europe about 1450 A.D. Until then all books had to be written by hand.

3. All the books of the Old Testament (except portions of Daniel and Ezra) were originally written in Hebrew. In those days only the consonants were written: the vowels had to be supplied by the reader. Further, there was no space between the words and no marks of punctuation were used. A whole page appeared like one mass of consonants, and the correct reading of the Scriptures was a matter of extreme difficulty.

4. In our modern Hebrew Bibles the vowels are written, but the practice does not go further back than the beginning of the sixth century A.D.

5. It may be added that Hebrew was written from right to left.

6. In the time of Christ the work of writing fresh copies of the Scriptures was done by the "scribes," who also were "lawyers," or interpreters of the Jewish law. The scribes further considered it their duty to remove everything from the Scriptures that might give offence to pious souls

---

MARCH 9th.—Scripture Reading: Mark xii., 28-44. Text Books: Drummond, Transmission of Text of New Testament, chapter 2; Wood, pp. 41-43.

THE TEXT OF THE NEW TESTAMENT.

1. All our New Testament books were originally written in Greek. Some of the early Church Fathers, however—Origen, Eusebius, Jerome—state that Matthew wrote his Gospel in Hebrew. We have no reason to believe that our Greek Gospel of Matthew is a translation. What became of the Hebrew Gospel (if the tradition is correct) we don't know.

2. It is practically certain that Jesus taught in the Aramaic language (closely akin to Hebrew). See his words on the Cross (Mark xv., 34). The writers of the Gospel therefore had, in the first instance, to translate his words from Aramaic into Greek.

3. In Greek the vowels were written as well as the consonants, but in the early centuries (up to at least 400 A.D.) no spaces were left between the words, and no marks of punctuation were used. As already stated, the text was not originally divided into chapters and verses.

4. The number of Greek MSS. containing either the whole or portions of the New Testament is estimated at 3,829, and the number of different readings which these present amount to upwards of 150,000.

5. The autograph copies, i.e., the copies written by the authors of the various books, have been lost. The earliest MSS. that have been preserved date back, as nearly as can be ascertained, to the fourth century.

6. The oldest MS. is probably the Vatican Codex (of the fourth century) in the Vatican Library at Rome. Near to it in date is the Sinaitic Codex discovered by Tischendorf in 1859, now kept at St. Petersburg. Then comes the Alexandrian Codex (of the fifth century) now kept in the British Museum. In deciding what the true reading of a text is, much weight is attached to these early codices.

MARCH 16th.—Scripture Reading: Mark vi., 1-29 (Wood pp. 43-45); Drummond, chapter II.

THE VARIOUS READINGS & HOW THEY AROSE.

1. The MSS. of the New Testament are more numerous than those of the Old, and also exhibit wider variations in the text. It is believed, however, that those who exercised authority in the Jewish Church in the early centuries of our era made a deliberate effort to destroy all MSS. of the Old Testament Scriptures which differed from the text which they themselves preferred. It is more than doubtful, however, whether they preserved the purest text, i.e., the text which followed most faithfully that of the original writers.

2. Translations of the Old Testament books into Greek (Septuagint about 260 B.C.), into Syriac (Peshitta, in the third century A.D.), and into Latin (Vulgate, in the fourth century A.D.), show, in places, wide differences from the Hebrew text which has been handed down to us.

3. In the New Testament MSS. different kinds of errors are easily discernible.

(a) ERRORS OF SIGHT. Sometimes the copyist would inadvertently omit a line or phrase owing to two words with similar endings occurring near each other in the text. After he had written the first word his eye would rest on the second word of similar ending in the MSS. before him, and the intervening words would be omitted.

(b) ERRORS OF HEARING. Sometimes one person would read out the text while the other wrote it down, and the writer occasionally misunderstood the reader.

(c) The copyist, undoubtedly, at times, made minor alterations in the text in order to improve it—to make an obscure phrase more clear, or to

bring it into harmony with some other passage. Sometimes a phrase written in the margin as a comment or explanation was introduced into the text by the copyist.

4. The study directed to the consideration of these various readings, and to the restoration of the true text as far as possible, is known as "textual criticism." Not only the Greek and Hebrew MSS., but also the different translations, quotations in the writings of the early Church Fathers, Church lectionaries, etc., are carefully examined in this effort to arrive at the true text.

MARCH 23rd.—Scripture Reading: Amos v.

THE CANON OF THE OLD TESTAMENT.

(Wood, pp. 49-50); (Weatherall Introductory Chapter).

1. The word "canon" means a rule or standard by which we measure and judge certain things. By the "canonical" books of the Old and New Testament we mean those which have been deemed worthy of being included in our Bible.

2. We have no reason to believe that those who decided the canon of the Bible were in any sense supernaturally guided.

3. For a long time difference of opinion prevailed among the leaders in the Jewish Church as to whether certain books should be included in the Old Testament or not.

4. We learn from the Talmud (the code of Jewish civil and canonical law) that doubts prevailed in regard to the canonicity of Proverbs, Ruth, Esther, Ecclesiastes, and Song of Songs, especially the last two.

5. A council held at Jamnia about the end of the first century A.D. fixed the canon of the Old Testament as we find it in Protestant Bibles to-day.

6. The Jewish Rabbis undoubtedly attached much more value to the Pentateuch than to other Old Testament books. In this we believe their judgment to have been at fault. The Psalms and prophetic writings are richer in spiritual wealth.

7. The books of the Apocrypha were omitted from the Old Testament canon because the Jewish Rabbis believed that the period of revelation had come to an end before these books were written. Some of them, however, are of greater value to us than a few which are included in the Old Testament.

MARCH 30th.—Scripture Reading: Philemon (a letter written to an individual).

THE CANON OF THE NEW TESTAMENT.

(Wood, pp. 50-54).

1. It is practically certain that none of the authors of our New Testament books had any idea that posterity would regard his works as "sacred Scriptures."

2. The first generations of Christians regarded and used the Old Testament writings alone as "sacred Scriptures," and it is improbable that any of our New Testament books were regarded as authoritative writings until well on in the second century.

3. In the second half of the second century the Church Fathers, notably Irenæus, quote and appeal to most of our New Testament books as authorities on matters of doctrine, etc.

4. For a long time, however, opinions differed as to the canonicity of certain of these books. The Western Churches were slow to accept the Epistle to the Hebrews, James, 1 and 2 Peter, and 2 and 3 John. On the other hand the Eastern Churches were slow to accept Revelation and some of the smaller Epistles.

5. In 397 A.D. a council held at Carthage fixed the New Testament canon as we have it now, but some of the books were disputed long after that date.

6. The Sinaitic Codex (of the 4th century) contains two books since omitted from the New Testament, viz., the "Epistle of Barnabas" and the "Shepherd of Hermas."

7. We thus see that the Canon of the New Testaemnt was formed gradually and is the result of "human judgment," not of "divine revelation." We also have to use our judgment in estimating the merit and relative value of these books.

Literature.

"Unitarianism" by W. G. Tarrant. Constable and Company, Ltd., London. 1s.

This is a very readable sketch of the Unitarian movement in England and America from the Reformation time down to the present day. It gives perhaps the most complete view of Unitarianism in a condensed form that is obtainable. It is fair in its treatment, pointing out weaknesses and defects as well as noting with sympathy what can be said in its favour. Its leaders and teachers of various periods are described from John Bidle to Martineau. No one can read this volume without getting a whole-view impression of what Unitarianism is and of its history. It is a very convenient and helpful handbook in which everything of prime importance for such a review finds its proper place. Published no doubt as information for those who are strangers to Unitarianism it is equally well suited as a text-book for senior scholars in Unitarian Sunday School. Mr. Tarrant has done his work thoroughly well. No doubt in a second edition a few errors missed by the proof reader will be corrected as "repeated" for "repealed" (20); "beleif" for "belief" (47); and Theodore Parker's "The Transient and the Permanent in Theology" (67) should certainly be "The Transient and Permanent in Christianity."

Hand in hand with angels,
Through the world we go;
Brighter eyes are on us
Than we blind ones know.
Tenderer voices cheer us
Than we deaf will own;
Never, walking heavenward,
Can we walk alone. —Lucy Larcom.

Hymn Lessons.

By Mrs. E. THACKERAY, B.A.
(See Sunday School Hymn Book, S.S.A.)

IX.—TALENTS. Hymn 151.
"God entrusts to all"—.

VERSE 1.—Privilege in guarding things (to be trusted to mind baby, to be "treasurer" of a society). Still greater privilege to be allowed to use gifts. God wants us to use the talents (powers) He gives us. (Read Parable of the Talents, Matthew xxv.). What talents have little children? (Power of being orderly and attentive; of singing and making others happy). All the talents of grown-up people have developed (grown) from using the powers they had as little children.

VERSE 2.—Everything in God's world works slowly but surely—little by little. Formation of rain. Story of the hare and tortoise (tortoise by slowly moving onwards won the race whilst the hare slept). Coral built up by the work of tiny insects. Wearing away of great rocks by continual action of a stream of water. (Canons of America). How does a great speaker begin his work? (little "baby-words" at his mother's knee); a great painter? a great musician? "Many a mickle maks a muckle." It we use minutes, do little kindnesses, use little opportunities, the result will be much greater than we imagine.

VERSE 3.—Kinds of rewards for doing good work. Best reward—to know one has done one's best. If powers are not used we lose them. (Fish that frequented dark caves of Kentucky became blind).

X.—WORK TO DO. Hymn 239.
"Rouse up to work"—.

VERSE 1.—Work in all spheres—workshop, home, school, office, church. Things that are wasted besides money—time, opportunities, talents. Daily records—keeping diaries. Good deeds done are better than good intentions. Use each day well as it comes. Kinds of things we like to record—progress, thorough work, unselfish actions, loving, patient spirit. God requires man to help Him to do His work. What was God's part and what man's in obtaining food we had for dinner?

VERSE 2.—Different ways of being idle (getting up late, dawdling in work, giving poor attention to what is being done, neglecting duties). Idleness like a great giant holding us down with chains. First step to victory—determination to win.

VERSE 3.—Paul said: "I have fought the good fight." What did he mean? Heroes in battles. Heroes in peace (miners, sailors, explorers, e.g., brave Captain Scott). Those are heroes, too, who stand up for the right, e.g., Elijah against Ahab, John Hampden against Charles I.; any boy who manfully refuses to do wrong though others may sneer at him and tempt him.

VERSE 4.—Old proverb, "Make hay while the sun shines." Minutes once gone cannot be brought back. Notice:—"Lost—somewhere between sunrise and sunset, the golden hour studded with 60 diamond minutes. . . . No reward is offered, for it can never be recovered." Youth, health and strength will pass. Let them not be spent without leaving some work to show. Work is a harvest field, sweetness of well-deserved praise.

XI.—DO THE RIGHT. Hymn 257.
"Dare to do right!"

VERSE 1.—Expound the notes given in verse 3 of hymn 239 (see above). Things that require courage (to do right when others are doing wrong, to speak the truth, to confess some wrong we have done). See Mrs. Greene's story, "The Grey House on the Hill." A little girl had broken a prize currant bush and allowed a poor boy to receive the blame and punishment till her conscience made her confess. Kindly courage—not priggishness.

VERSE 2.—The number of people that do anything does not make it right or wrong. A mean spirit to excuse oneself by saying, "Well, Harry does it." No one can be brave for you any more than eat or sleep for you. Working "on one's honour." Honour of being God's children — children of the King. "Noblesse oblige."

VERSE 3.—The loving care of the Creator of all His creatures. Little ones placed in homes with loving parents. What pleases father and mother? To know you are trying to be loving, gentle and helpful. God is our loving Father who knows all our difficulties.

XII.—MARTYRS. Hymn 108.
"Forth went the heralds"—.

VERSE 1.—Work of heralds. Best work done by people who are enthusiastic. Jesus filled people with a zeal great enough to overcome all dangers.

VERSE 2.—Martyrs were full of love to God even when imprisoned, because they knew they were doing right. (N.B.—The torture of the early Christian martyrs ought not to be made too vivid for little children).

VERSE 3.—Things that are as hard to bear as imprisonment—loss of love of friends, sometimes even of those nearest and dearest.

VERSE 4.—"Faithful unto death." Jesus endured to the end and many of his followers were strong enough to do the same.

VERSE 5.—Beauty of trustfulness. A child can lovingly trust a father's hand, however dark and stony the way may be. "All things work together for good to them that love God."

LESSON FROM THE HYMN.—The early followers of Jesus were ready to suffer and even to die to show their allegiance to him. What can we do?

XIII.—THINGS THAT NEVER DIE. Hymn 263.
"Kind words can never die."

VERSE 1.—Ways of remembering—saying things again and again—thinking of things frequently. Why we like to think of kind words. The children who listened to Jesus 2,000 years ago loved his kind words. In the tropics or within the Arctic Circle kind words are valued and treasured.

VERSE 2.—Describe a winter landscape. What do you like to think of most that happened last week? (or last year?). Wonderful growth of flowers and the way the seeds are protected. Sweet influences work like the dew. Gentle loving words bring back sweet thoughts even to those in trouble.

VERSE 3.—Ask mother and grandmother to tell you stories of what they did when they were children. They like to remember how they laughed and played just as you do now. People with wonderful memories (for figures, names, etc.). We remember usually what we love to think about most, hence importance of thinking often about beautiful things.

VERSE 4.—Some may have lost a little brother or sister, or mother or father. Death can only affect the body. The real you and me—the part that loves—the spirit—we believe is always in God's safe keeping and does not die.

Sunday School Topics.

The great Sunday School event of the month in our household of faith in the north will be the Good Friday meetings at Mossley. Particulars may be found in our advertisement columns.

At the Unitarian Sunday School annual tea and concert at Llandyssul, South Wales, the Vicar of the parish presided.

A Unitarian Sunday School has been established at Marple, and a morning service for children.

The Rev. T. P. Spedding has been on a visit to South Wales on behalf of the Sunday School Association, of which he is President, and opened a conference at Aberdare, January 27th, on the Sunday School Forward Movement. A new local Sunday School Union is about to be established in connection with the South-East Wales Unitarian Society.

At the Stalybridge Unitarian Sunday School there is a scheme of systematic study on which scholars are to be examined and prizes awarded. Miss Clarice Beeley, organiser of the Primary Department, has received a farewell presentation.

At the quarterly meeting of the North Cheshire Unitarian Sunday School Union, held at Dukinfield, February 1st, Mr. J. O. Kerfoot, J.P., C.C., gave an interesting address on "An Ideal Sunday School," which was followed by an earnest discussion.

At the annual meeting of our Midland Sunday School Association at Birmingham on February 1st it was reported that the schools of the Association have 4,000 scholars on the books and about 320 teachers.

The annual report of the Todmorden Unitarian Sunday School records that it has 51 teachers and 427 scholars, with 224 teachers and scholars over 16 years of age. Twelve teachers received prizes for full attendances throughout the year. Miss Annie Collinge completed sixteen years' unbroken attendance. Miss Mary Collinge and Mr. W. S. Whitham won gold medals for 10 years' unbroken attendance, and 11 scholars, silver medals for five years' unbroken attendance.

A Catechism—continued.

CHAPTER IV.

Who made you?

God.

Why?

That I might know Him, love Him, and serve Him in this world and hereafter in any future state into which I may pass.

Yes.

Why?

Because as nothing can perish I reason that my soul can never die.

What do you mean by your soul?

My spiritual or non-physical personality.

Has God impressed any of His own qualities upon you?

Yes.

Upon your body or your soul?

On my soul. That I might comprehend Him in a limited degree and intelligently perform my duties in life.

What are the distinguishing qualities of the soul?

Spirituality, immortality, understanding, and free will.

What is your duty toward God?

Love, loyalty, honour, devotion and obedience to His divine natural law.

What do you mean by the divine natural law?

Certain thoughts and actions have been recognized as good or bad by the common consent of mankind. These impressions are so universal that they are believed to be impressed upon us all by God.

What are your duties under this law?

To cease to do evil, and to learn to do well.

What are the three primary virtues?

Faith, hope and charity—faith in God, hope in immortality, and charity to all men.

What are the two precepts of charity?

Thou shalt love God with thy whole soul, with all thy strength and will all thy mind; and thy neighbour as thyself.

What works of mercy should you do to your fellow-men?

I should feed the hungry, give drink to the thirsty, clothe the naked, free the slave, harbour the harbourless, visit the sick and bury the dead.

What spiritual works of mercy should you do for your neighbour?

I should admonish the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrong patiently, forgive all injuries and reform the criminal and debased.

(To be concluded).

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

March 2nd is marked with the name of S. Chad, a missionary among the Saxons, who made Lichfield his headquarters. He is regarded as the patron saint of medicinal springs. There is one Chad's well at Lichfield, another in Herts at the source of the new River, and there was formerly one in London near King's Cross. Sir Thomas Bodley, founder of the Bodleian Library, was born on this day in 1544; and John Wesley died upon it in 1791. Lord Brooke, one of the Parliamentary leaders, made an attack on the close at Lichfield on March 2, 1643, and was killed in the attempt. On March 2nd, 1848, Louis Philippe escaped from France and took refuge in England.

March the 9th marks the death in 1825 of Anna Letitia Barbauld, nee Aiken, the authoress. It also saw the murder of Rizzio in 1566, and the birth of William Cobbett in 1762. William Cobbett's career fell in exciting times. He just lived to see the Reform Bill passed, and died on June 18th, 1835.

March 16th, 1823, is connected with a faith-cure worked by a Prince Hohenlohe, who played the part of a Christian Scientist a century ago.

March 23rd will be Easter Day this year. It is the earliest day on which Easter can fall from 1900 to 2100, according to the Tables annexed to the Calendar Act of 1751. The irregularity of Easter is prejudicial to business in many ways. As the original Good Friday was the 15th of a Jewish month most nearly agreeing with April, it would be most suitable to fix Good Friday on the first Friday after the 14th of that month. Easter would then come late with a better chance of warm weather, and there would be time for a full school term between it and the Christmas holidays.

April 6th marks the death of Richard I., a religious warrior, in 1199; and of William Melmoth, a religious writer, in 1743. Melmoth's chief work is named "The great importance of a Religious Life." He was a bencher of Lincoln's Inn, and was buried under its chapel.

April 13th is the day of the birth, in 1593, of Thomas Wentworth, Earl of Strafford, a high principled man, who was sacrificed by a low principled master. It also saw the death in 1827 of Clapperton, the traveller, whose works throw some light on the obscure subject of the spread of Islam among the northern negroes. It is a notable day for religious toleration. Henri IV. of France signed the Edict of Nantes on April 13th, 1598, and the same day in 1829 marks the passing of the Roman Catholic Emancipation Act, whereby Roman Catholics were permitted to vote for Parliament, to sit in Parliament, and to hold almost all offices under the Crown.

April 20th is marked as the date of the death of Joseph Tuckerman in 1840. It saw the execution of Elizabeth Barton, the maid of Kent, in 1534, together with men who duped her into practising a bit of religious deception; and it saw the expulsion of the members of the Long Parliament by Cromwell in 1653.

April 27th saw the death of R .W. Emerson in 1882. He was born in 1803. Gibbon, the historian, was born on this day in 1737, and Bruce, the African traveller, died on it in 1794.

May the 4th was the birthday of Ezra S. Garnett in 1801. The battle of Tewkesbury and the murder of Edward, the youthful son of Henry VI., took place in this day in 1471; and Tippoo Sahib fell on it in 1799.

May 11th is Whit-Sunday. Our pocket book marks it with the death of Lælius Socinus in 1562, but in Wallace's Anti-Trinitarian Biography, II., 86, we find it stated that that event took place on May 14th of that year.

The Free Church of Scotland was founded on May 18th, 1843, a momentous event, producing effects which are still spreading.

May 25th witnessed the birth of Emerson in 1803. Dr. Paley, author of Evidences of Christianity, died on May 25th, 1805; and Beda died on the same day in 724.

June the 1st is the day on which John Biddle was imprisoned in 1662; and the date of Lord Howe's victory over the fleet of the French Revolutionary Government in 1794. We may say more of John Biddle in our June booklet.

The Sheffield and District Association of Unitarians and Free Christians has passed through "a wonderful year" of good work. A new movement started at Bolton-on-Dearne is prospering. Ths Association has also taken over the management of the Great Hucklow and Bradwell Churches in the Peak district of Derbyshire.

The Woolwich Unitarian Church has held an "Indoor Campaign."

The Sustentation Fund for the augmentation of ministers' stipends has assisted congregations in England, Wales and Ireland during 1912 with grants amounting to £1,480.

Good reports come from the new Unitarian Movement at Winnipeg, Canada, where the Rev. H. Westwood is minister. An effort is being made to erect a church building.

The Rev. J. T. Sunderland, M.A., writes—"The work here in Ottawa seems to prosper. The church has been in existence twelve years. It has a beautiful stone house of worship in an excellent location, and an extra lot to be used sometime for a parsonage—and all paid for. It has a congregation of about 60 families, among whom are some of the most influential people in the city. The Unitarian cause in Canada is making good headway, especially in the West."

Anecdotes and Illustrations.

IS IT "THE WHOLE BIBLE, OR NOTHING?"

Often in the course of controversy the cry is raised, 'The whole Bible or nothing.' In the 'Life of Lord Shaftesbury,' we are told that this great-hearted but narrow-minded man was much shocked by the assertion that the Books of Chronicles and the Gospel of St. Luke were not on the same level of inspiration. He replied: "There is no security whatever except in standing upon the faith of our fathers, and saying that the blessed old book is God's Word written from the very first syllable to the very last, and from the last book to the first.' But is it true that we are shut up to the alternative, the whole Bible or nothing? ("The Bible, What it is and is not," by Joseph Wood. Chapter iii.)

THE BIBLE A GOLD MINE.

If we speak of a gold mine we do not mean to say that nothing but gold is found there: What we mean is that while quartz, and sand, and mud, and rubble are there, gold is its valuable and distinctive product. What would you think of a miner who should say: 'How am I to tell the difference between the gold and the rubbish?' You would say: 'You must use your eyes, your common sense, and the tests which a knowledge of mining supply.' The Bible is a gold mine; but all is not gold found there, and we have to discriminate.—(Wood, chap. III.)

THE KORAN.

The Mohammedans have the profoundest belief in the Koran as the only Bible for man. You know the story of the Mohammedan Caliph at the burning of the great library of Alexandria. 'If these books agree with the Koran, we do not need them; if not, they are false. So in any case let them be destroyed.'—(Wood, chap. I.)

THE VOICE WITHIN.

When Theodore Parker was a little boy he stood by the side of a pond to look at a flower near the water and he saw a little spotted tortoise. In an instant he lifted the stick that was in his hand to strike the tortoise; but suddenly, with the stick raised in the air, he seemed to hear a voice within him say: 'It is wrong.' Down dropped the stick and little Theodore ran away to find his mother to ask her whence came the voice of warning. With eyes wet with tears his mother said: "That voice that you have heard some men call conscience, but I like best to call it the voice of God in the soul of man."

IT MUST HAVE BEEN GOD.

A little girl fond of fruit went into a room where a plate of pears stood on the sideboard. She had been told never to touch fruit or anything that was left out, but now the delicious smell tempted her, and she took a pear from the dish, and she was just going to bite it when something happened, and she suddenly put it back on the dish. She stood silent and thinking. Had she heard something? Why did she put it back? She did not know; she only knew that something stopped her just as she was going to be naughty. She felt startled and sorry. She turned and saw her mother sitting by the window sewing. She ran to her and began to cry. Then she looked up and said: 'It wasn't you mother, was it?". "No, dear, I did not speak." 'Then it must have been God," said Dorothy.

DARE TO DO RIGHT.

Some school-boys were fond of apples and were tempted to steal some from an adjoining garden. The owner discovered that fruit was taken from an apple tree, and suspected these boys, but not wishing to get them into trouble he had a dog chained to the tree to keep the boys off. One of the boys got a piece of poisoned meat with which to kill the dog, and the meat was tied up in a handkerchief and one of the boys was persuaded to take it to the dog. Another who was in the secret, cried out, "Cruel! wicked!" which Hardy, another scholar heard, and asked what he meant. He was told. Then Hardy dashed off to the apple tree just in time to meet the culprit running away. He seized a pitchfork and dragged the meat away from the dog who was furiously pulling at the handkerchief in which it was tied. The schoolmaster met Hardy coming away and asked him for an explanation. But he refused to betray the culprit. When the master took the meat away Hardy told him to be careful as the meat was poisoned. So Hardy was locked up for the night in the "Black Hole." Next day the master had all the boys before him to find out all about it. Hardy protested his innocence. At last the real culprit's name was found on the corner of the handkerchief, and all the truth was discovered. Hardy had dared to do right when other boys simply cried out "Cruel!" and were afraid to do more, and he was the nobler for it.

WORK, FOR GOD AND MAN.

There is work for all, and the work is of much use to mankind and to God if it is done well. A paper-hanger is sent to put new paper on the walls of a room, and is told to take off the dirty old paper first. But there is no one to look, and he hastily pastes the new paper over the old. WAS there no one there to look? The Master Worker was there, and saw what he was doing: Does the Master Worker, who sees all things, and who teaches us all how to work, ever do scamping and dishonest work? Does He do things badly because "No one will see?" The shells under the sea, and the flower on the mountain-top unseen by human eye is as perfect as anything He ever made. He loves work, and loves perfection.

From Bondage to Freedom.

"It was only the day before yesterday that the long unquiet of six months terminated in my decision to leave the ——— ministry and offer myself to the Unitarian fellowship. Just the drop needed to precipitate this decision was furnished by an inquiry from a church which is considering me as a candidate for the pastorate as to my soundness in ——— doctrine and teaching. The futility of trying to adapt myself to such an environment flashed upon me as never before and provided me with the moral courage to write to this church withdrawing my candidacy. This I have done and now tender my services to the Unitarian cause, trusting that a statement from me as to my reasons therefor and an investigation of my record may assure me a welcome to your fellowship.

"For some years I have felt and stifled a growing sense of dissatisfaction with the theological attitude assumed in my church. There were questions arising in my mind which I dared not pursue to their logical answer and, distrusting my own powers, felt it to be presumptuous for me to set myself up against the tradition of the church. Yet I tried to be honest, and where I could not speak all that was in my heart I kept silence. But my nature has protested long and vigorously against this ignoble silence, and I am sure that my ministry has been weakened because my soul was 'cribb'd, cabined and confined.' The whole viewpoint of my ministry has shifted during the ten years since my ordination, and there is no probability that the council which ordained me then would do so now. An ethical impropriety in my continuing to preach in the ——— fellowship has often suggested itself to my mind, but I have learned that a soul is not free when under authority. With all my might I came to believe that the only authority is that which the soul progressively apprehends by its own spiritual sense and rational powers. The Bible becomes authority only in so far as it authenticates its message to the soul. Religion gave us the scriptures as its finest fruit; the scriptures did not give religion to the world. Maturer religious experience detects crudities in the earlier religious experience of which the Bible is a record and the record of the present ought to add something new and beautiful to that of the past.

"I am not coming to Unitarianism because I wish to make negations, but because I desire its free atmosphere in which to make great positive assertions upon which the higher life of man depends. I desire to place the emphasis upon the universal affirmations of the soul which have found their fullest expression in the Christian scriptures.

"The doctrine of 'the Trinity' never was a reality to me and I feel no loss to my religious life in relinquishing it. Jesus is supreme to me in the moral realm because his message authenticates itself to me and his unique personality grows upon me with wondrous power in a mystic fellowship which is the most precious of life's experiences. He is not my God, but he shows me what God is like as none other can."—(An American Convert).

The Wide World.

The great disaster which has overshadowed all other considerations during the latter half of the past month is the loss of Captain R. N. Scott with some of his equally heroic comrades, out on the expedition of exploration to the South Pole. They are martyrs to science, and have given themselves in the service of humanity. Captain Scott's appeal when facing death—that his country would make provision for the families of the lost—has surely gone home to the hearts of the nation.

Very few actions, indeed, can be more brave than that of Captain Oates, going out from his companions to face the blizzard and certain death rather than remain with them to be a drag upon their efforts, doing it for their sakes. Captain Scott might well set it down that he was a noble fellow. Human nature is not so bad when it manifests such fine qualities. In such instances it is not easy to find the taint of natural depravity, but rather the divine nature inherited from God, the Maker of us all.

That war and not peace is the condition still between the Turks and the Balkan allies, as we write, is most regrettable and disappointing. It looks as if the Moslems are going to the completion of their doom, the loss of Constantinople itself. If it be true that they are still indulging in the massacre of defenceless Christians it is no marvel that the desire is strong that they should be driven out of Europe, as a governing power.

In England the failure of the Parliamentary machine has been very forcibly demonstrated in the Government having been compelled to withdraw its Franchise Bill, owing to a ruling of the Speaker concerning the effect of an amendment to include votes for women. If the Speaker had made known his ruling 18 months earlier it would have been better for his reputation, and would have prevented the waste of many months' time and useless discussion.

It seems as if there is to be a good understanding between Germany and Great Britain, and that an arrangement that will render unnecessary the further growth in expenditure upon armaments is likely to be arrived at. Some of the credit for this is due to the action of British and German churches in organising friendly relationships.

"The Daily News and Leader" has abandoned its intention to take a census of church attendances in and about London, in deference to a request made jointly by the Bishop of London and the Rev. F. B. Meyer on behalf of clergy and Nonconformist ministers.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore."

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

The Rev. Fred Hall, our blind preacher, of Blackburn, is about to promote a Braille postal library for blind readers. All who have blind friends, and who desire to make free religious literature accessible to them can assist Mr. Hall in his very praiseworthy efforts by writing to him offering their co-operation. His address is 56, Revidge Road, Blackburn.

British Unitarians everywhere should be interested in the Commemoration number of "The Christian Life," which will be issued on May 10th in celebration of centenary of the passing of the Trinity Act, 1813, by which it was no longer illegal to profess Unitarian belief. It will consist of about 80 pages of historical, biographical, and pictorial interest, and will be sold at 2d. To churches, 50 copies for 6/- post free.

In Ireland there are 15 county magistrates who are Unitarians, and five more who are borough magistrates.

The Manchester District Association of Churches has held a conference of denominational organisations which resolved on another United Mission next autumn.

The late Mr. I. S. Lister has left £100 to each of the following:—The London District Unitarian Society, the London Domestic Mission (Unitarian), the Blackfriars Mission (Unitarian), and the Stamford Street Unitarian Chapel.

At the welcome to the Rev. W. G. Topping on Jan. 18th, at Coseley, a well-deserved tribute was paid to the labours of the Rev. Henry Eachus during his ministry of forty-seven years, and from which he recently retired, who has long been regarded as the grand old man of Coseley.

W. H. Taft, President of the United States, says:—"My father was a Unitarian, and I was brought up in that faith."

At the quarterly meeting of the South-East Wales Unitarian Society, January 27th, it was reported that there were new Unitarian movements at Maesteg and Abertillery.

The church at Nelson at its annual meeting recently received a most encouraging report of its progress during the past year, including the opening of its new church premises. With the help of the British and Foreign Unitarian Association and of the North and East Lancashire Unitarian Mission the Rev. H. Bodell Smith, of Blackpool, will supply the pulpit one Sunday per month for six months, and Mr. J. R. Cameron, of Accrington, will supply the pulpit frequently as Lay Mission Visitor.

RECEIVED: "The Better Religion Coming," "A Plea for Religion in the Home," tracts by the Rev. J. T. Sunderland, M.A.; also the regular various monthly exchanges. Will EXCHANGE EDITORS in America please note that the address of the Editor of this "Unitarian Monthly" is at BLACKPOOL and not at Gorton, and so save the post office people the trouble of re-direction?

MINISTERIAL CHANGES: Rev. A. Scruton, of Ross Street, Unitarian Church, Glasgow, has accepted appointment to the Unitarian Church of Stockton-on-Tees; Rev. W. G. Cadman, of Macclesfield, is retiring from the active ministry through advanced age; Rev. W. G. Topping, late of Accrington, has been welcomed publicly to the ministry at Coseley; Mr. F. Barrett-Ayres, one of the "Pioneer Preachers," has been welcomed to the ministry of the Walthamstow Unitarian Church; Rev. J. S. Hutchinson (late Anglican curate), has received a certificate from the Lancashire and Cheshire Advisory Committee recommending him for service to Unitarian Churches; Rev. Charles Travers, late of Preston, is appointed to the Unitarian Free Church, Bradford, Manchester; Rev. H. Warnock, late of Colne, has accepted appointment to and entered on the ministry of the Walsall Unitarian Church.

DEATHS: Mr. Wilfrid Taylor, Oldham; Mrs. M. A. Gillibrand, Chorley, January 19th, 78; Mr. G. H. Ingleby, Wakefield, January 15th; Mr. W. J. Hands, Birkenhead, January 20th, 87; Mr. J. M. Irvine, Birkenhead, January 15th, 48; Miss Lucy Maylam, Tenterden, January 19th, 86; Mr. David Orr, of Clonmel, at Melbourne, Australia; Mrs. R. B. Walkington, Belfast, Feb. 3rd; Mr. Henry Evershed, Billingshurst, Jan. —, 87; Mr. Alfred Tate, Leatherhead, Jan. 31st, 67; Lieut. P. J. Smyth, of Banbridge, Co. Down, in India, Jan. 29th, 32; Mrs. W. S. Smith, Redland, Bristol, Jan. 31st.

ANNUAL VOLUME
— OF —
THE UNITARIAN MONTHLY

BOUND UP WITH INDEX | **1912** | NOW READY

ONE SHILLING - - By post, 1/3
Order from the Editor.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

New Unitarian Church, Nelson.

AN APPEAL.

The above Church was opened for Public Worship on Saturday, November 30th, 1912. The total cost amounts to £1,200, towards which about £500 has been received up to date. This leaves the congregation in the serious position that £700 is still owing to contractors and others.

The prospects for the founding of a strong Unitarian Church in Nelson are most promising, but this heavy debt on a newly formed church may act as a deterrent to would-be new members.

An earnest and urgent appeal is now made for donations to reduce this burdensome liability, and to enable them the better to concentrate their energies in the acquisition of new members and the organisation of effective Sunday School work.

Any Donation, large or small, will be gratefully acknowledged by

Mr. ROBINSON DUCKWORTH,
Treasurer to Building Fund,
37, Grove Street, Barrowford,
Nelson, Lancashire.

Manchester District Sunday School Association.

THE ANNUAL MEETING

WILL BE HELD AT

MOSSLEY

On GOOD FRIDAY, MARCH 21st, 1913.

11-0. Religious Service in the CHRISTIAN CHURCH, Stamford Road.
Preacher: Rev. William Holmshaw
12-30. Dinner in the Schoolroom. Tickets 9d. each.
2-0. Business Meeting in the Chapel.
Chairman: Mr. H. J. Broadbent.
4-15. Tea in the Schoolroom. Tickets 6d. each.
5-30. Public Meeting in the Chapel.
Speakers: Rev. Charles Peach on "Our Convalescent and Holiday Homes."
Rev. H. Fisher Short on "How to win Young Men."

W. G. PRICE, Organising Secretary.

Unitarian Publications—FREE!

"On Strengthening the Things that Remain."
"The Religious Value of the Unitarian Faith."

BY THE REV. J. PAGE HOPPS.

These publications sent free, also information on Unitarianism. Apply by letter to Miss F. HILL, 36 Heath Street, Hampstead, London, N.W.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.

When you have a Printing Order to place, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you. . . . . .

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.
NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY.
3, ESSEX STREET W.C.

THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

The Popular Unitarian Weekly.

Special Contributions of Interest to Unitarian and Liberal Religious Thinkers and Workers generally. Leading Articles on topics of the day, chiefly dealing with the doings of Unitarians and the progress of free religious thought. Van Mission Reports. Reviews and Views by the Literary Editor. Sunday School Articles and Model Lessons. Children's Chat. Notes of the Week, Denominational News, Occasional Portraits, Pictures of Churches, etc.

From all Newsagents—ONE PENNY WEEKLY.
Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—3/6 per inch, Special Quotations for a series on application; Births, etc., 1d. per word, minimum 1/6; Sits. Wanted, etc., ½d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum, for three lines.

Literary matter to be addressed to the Editor; business communication to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON BY
REVEIRS BROS., 5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to 36, Burlington Road, South Shore, Blackpool.

AGENTS for "The Unitarian Monthly": LONDON—The British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, W.C. MANCHESTER—John Heywood, Deansgate. IRELAND—Mr. Eustace Gordon, 35, Rosemary-st., Belfast. SCOTLAND—Messrs Alex McLaren and Son, 360-362, Argyle-st., Glasgow.

Printed and published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.